DOCUMENT RESUME

ED 221 418 SO 014 135

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TITLE African Historical Religions: A Conceptual and Ethical Foundation for "Western Religions".
INSTITUTION ECA Associates, Chesapeake, VA.
PUB DATE May 82
NOTE 18p.; Paper delivered at the Annual Symposium in the Humanities - "Africa and the West: The Challenge of African Humanism" (2nd Columbus, OH, May 27-29, 1982).

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS African Culture; *African History; *Black Influences; Christianity; Judaism; *Religion
IDENTIFIERS Islam

ABSTRACT

This paper attempts to set the record straight with regard to the following assumptions: (1) the Africans of the antiquities of Ethiopia and Egypt were black people; and (2) the same black people developed the foundation that provides the basis for the so-called major Western religions of Judaism, Christianity, and Islam. There are two parts to the paper. First, the ethnic origins of the inhabitants who created the first systems of religious thought are examined. The author cites the writings of historians to show "that an imaginative and superstitious race of black men invented and founded, in the dim obscurity of past ages, a system of religious belief that still enthralls the minds and clouds the intellect of the leading representatives of modern theology." The second part of the paper explores the conceptual and ethical foundations of Western religions. Judaism, Christianity, and Islam have a Torahic tradition. The laws or ethical code that serves as a guiding light for Western religions was called by the Africans of antiquity the "Negative Confessions." Examples of the similarities between the "Ten Commandments" and the "Negative Confessions" are provided. Next the paper looks at the Osirian religious system and its similarities to Christianity. For example, the Osirian religion taught that Osiris was the father of Horus, who was born of the virgin mother Isis. Also, the doctrines of incarnation, salvation, and resurrection were integral to ancient Egyptian religion. (RM)

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AFRICAN HISTORICAL RELIGIONS: A CONCEPTUAL AND ETHICAL FOUNDATION FOR "WESTERN RELIGIONS"

by

Dr.E.Curtis Alexander

This paper was delievered at the Second Annual Symposium In The Humanities - "Africa and the West: The Challenge of African Humanism," Sponsored by The College of Humanities at Ohio State University (May 27-29, 1982).

SP 014 135

A Human Resources and Educational Materials Consultant Agency, listed in *Consultant* and *Consultant Organizations Directory*, 3rd Edition, College Park: University of Maryland, and *Business Services Directory*, 1st Edition, Gale Research Company: Oakland Park, Florida.

AFRICAN HISTORICAL RELIGIONS: A CONCEPTUAL AND ETHICAL FOUNDATION FOR "WESTERN RELIGIONS".

BY Dr.E.Curtis Alexander

> "Such was the legislator of the Hebrews; who, wishing to separate his nation from all others, and to form a distinct and solitary empire, conceived the design of establishing its basis on religious prejucides, and of raising around it a sacred rampart of opinions and of rites. But in vain did he prescribe the worship of the symbols which prevailed in lower Egypt...for his god was nevertheless an Egypt god, invented by those priests of whom Moses had been the disciple; and Yahouh, betrayed by its very name essence (of beings), and its symbol, the burning bush, is only the soul of the world,...the Thebans consecrated by the name of Kneph, which Sais worshipped under the emblem of Isis veiled, with this inscription: I AM ALL THAT HAS BEEN, ALL THAT IS, AND ALL THAT IS TO COME, AND NO MORTAL HAS RAISED MY VEIL;...In vain did Moses wish to blot from his religion everything which had relation to stars; many traits call them to mind in spite of all he has done. The seven planetary luminaries of the great candlestick; the twelve stones...; the feast of the two equinoxes; the ceremony of the lamb; lastly the name of Osiris preserved in his song, and the ark,...in amitation of the tomb in which that God was laid, all remain as so many witnesses of the filiation of his ideas, and of their extraction from the common source!
>
> COUNT VOLNEY

INTRODUCTION

The quotation that I've just read was taken from the "would be" classic work written by the most renown European historian writing at the close of the Eighteenth Century - Count Constantine Francis Chassebeuf De Volney in his book THE RUINS, OR, MEDITATION ON THE REVOLUTIONS OF EMPIRES: AND THE LAW OF NATURE.[1] This book was published for the first time in 1793, under the title of The French Citizen's Catechism.[2] The common source that Volney refers to comes from the ETHIOPIAN - EGYPTIAN NILE - VALLEY HIGH - CULTURE TRADITIONS.

When this work was being prepared for the original American reprint - there were "many notes and other valuable material which had been carelessly omitted"[3],

particularly the omission that explicitly states the African background of the common source. Peter Eckler, the publisher of the 1890 edition deals with this omission in the publishers preface when he stated:

> "An example of an important omission of this kind may be found on the fifteenth, sixteenth, and seventeenth pages of this volume, which may be appropriately referred to in this connection. It is there stated, in describing the ancient kingdom of Ethiopia, and the ruins of Thebes, her opulent metropolis, that " - "There a people, now forgotten, discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe."[4]

The omission from the original American reprint is one that has skewed American scholarship on African people to such a devastating extent. In that, African people were and still are seen as a people who have not contributed "significantly" to world civilization. Therefore, this paper will attempt to set the record straight in accord with the textual and papyrological evidence that supports the following assumptions. First, the Africans of the antiquities of Ethiopia and Egypt were "black" people. Secondly, the same black people developed the foundation that provides the basis for the so-called major western religions of Judaism, Christianity and now Islam. Although, we do not intend to approach the doctrinal relationships of each individual western religion - we do purport to show the African conceptual and ethical developments that these religions hold in common.

In addition, we concur with the position of Dr. Sari Nuseibeh, a professor of philosophy at Bir Zeit University on the West Bank that Islam is deeply rooted and grounded in the faiths of Judaism and Christianity. Therefore, this paper does not attempt to engage in a comparative exegesis of Islam and African Historical religions separate and apart from Judaism and Christianity. Dr. Nuseibeh states:

> "We believe in God and in what has been revealed to us," the Koran says. "We believe in what has been revelaed to Abraham and Ishmael and Isaac and Jacob and the tribes; we believe in what has been delivered unto Moses and Jesus, and in

what has been delivered unto the prophets from their God." To be a Moslem is not to believe simply that Mohammed is God's prophet. Rather, it is to believe in the revelations of God to all his prophets, of whom Mohammed is the last. Islam venerates Ishmael, and Jesus as it venerates Mohammed.[5]

Before we begin our exploration of the conceptual and ethical foundations of western religions, a brief examination of the ethnic origins of the inhabitants who created the first systems of religious thought will be examined.

THE AFRICANS OF ANTIQUITY

In order to either dispel ahistorical notions or create another debate on the ethnicity and/or racial stock of the blacks of Ethiopian and Egyptian antiquities, the descriptions offered bv European historians such as the one by the father of European his-tory Herodotus when he stated -

"THE COLCHIANS, ETHIOPIANS, AND EGYPTIANS HAVE THICK LIPS, BROAD NOSE, WOOLY HAIR, AND THEY ARE BURNT OF SKIN." [6]

The citing of the descriptions are necessary because the American mind set cannot easily comprehend the far reaching implications on race relations that this information proposes. Perhaps Peter Eckler, said it best when he stated-

"That an imaginative and superstitious race of black men should have invented and founded, in the dim obscurity of past ages, a system of religious belief that still enthralls the minds and clouds the intellects of the leading representatives of modern theology, - that still clings to the thoughts, and tinges with its potential influence the literature and faith of the civilized and cultured nations of Europe and America, is indeed a strange illustration of the mad caprice of destiny, of the insignificant and apparently trivial causes that oft produce the most grave and momentous results." [7]

Other European his-storians such as Diodorus wrote: "The Ethiopians conceive themselves to be of greater antiquity than any other nation/ and it is probable that, born under the sun's path, its warmth may have ripened them earlier than other men. They suppose themselves also to be the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices, and every other religious practice. They affirm that the Egyptians are one of their colonies,

and that the Delta, which was formerly sea, became land by the conglomeration of the higher country which was washed down the Nile. They have, like the Egyptians, two species of letters, hieroglyphics, and the alphabet; but among the Egyptians the first was known only to the priests, and by them transmitted from father to son, whereas both species were common among the Ethiopians".[8] It is most important to examine what Diodorus wrote because there is much debate on the Egyptians as being the progeny of the Ethiopians. Interestingly also is that the oldest fossils man-like remains have been found in Ethiopia.[9]

Lucian, another European writer concluded that "The Ethiopians were the first who invented the science of the stars, and gave names to the planets, not at random and without meaning, but descriptive of the qualities which they conceived them to possess; and it was from them that this art passed, still in an imperfect state, to the Egyptians".[10] Volney added a commentary to what Lucian stated,". . .the first learned nation was a nation of Blacks; for it is in controvertible, that, by the term Ethiopians, the ancients meant to represent a people of black complexion. thick lips, and wooly hair... .I have suggested the same ideas in my Travels into Syria, founded upon the black complexion of the Sphinx".[11]

At this point, we want to focus on the findings of two other European writers who are not widely publicized or read in African his-story and for obvious reasons. In the year of 1873 the noted Viennese Egyptologist, Herr Reinisch shocked to say the least, the scholars of Europe writing that.

> ". . .not only were the Egyptians of African origin, but that the human races of the ancient world of Europe, Asia and Africa, are descended from a single family, whose original seat was on the shores of Equatorial Africa." [12]

The famous founder of that branch of medicine called Cellolar Pathology, Dr. Rudolph Virchow was invited by the German Anthropological Association to go to

Egypt and study the temples, statues, monuments and other remains of the Egypt of antiquity and to bring back an authoritative decision as to the racial(italics mine) relations of the Egyptian people. Even today the much answered question as to the racial stock of our ancestors beginning in Ethiopia and reaching their sustained monumental glory in ancient Egypt continues to be a paradox for Euro-American his-storians. On Agust 5, 1889, Dr. Virchow delivered his answer to the association. His opening statement was as follows:

> ". . . I thought I could find a comparative examination of the living and the remains and pictures of the dead some-points establishing the change of the ancient Egyptians in-to the Egyptians of historic times, but I have returned with the conviction that ancient Egypt and its neighboring count-ries have not essentially changed during these periods. If Menes really existed, then the Egyptians in his times were Negroes since quite old mural paintings show Negroes with all their peculiarities".13

We can only conclude from the cited findings that the peculiarities that Africans of antiquity displayed are still peculiar to we of African ancestry today, ". . . thick lips, big noses, sabled skins and frizzled hair".[14]

AFRICAN FOUNDATIONS OF WESTERN RELIGIONS

Western religions like the other religions of the world did not have their genesis from a void but as religious faiths that evolved out of Africa - this does not necessarily take anything away from their validity, but it positively adds a "historical" frame of reference. A noted theologian states:

> "No positive religion that has moved man has been able to start with a tabula rasa, and express itself as if religion was beginning for the first time, in form, if not in sub-stance. The new system must be in contact all along the line with the older ideas and practices which it finds in possession. A new scheme of faith can find a hearing only by appealing to religious instincts and susceptibilities that already exist; and it cannot reach these without tak-ing account of the traditional forms in which all religi-ous feeling is embodied, and without speaking a language which man accustomed to these old forms can understand...."[15]

The "Common Source" that Volney talked about in our opening quotation comes out of the conceptual and Ethical foundations of African historical religions rather than African "traditional" religions. By way of explanation, African traditional religions are those religious systems that were developed by the indigenous Africans who moved or migrated toward the interior of the continent during the rise and fall of the dynastic eras sometime during the 26th dynasties and beyond.[16] The traditions of this religious development were maintained and transmitted via the Griot historians and through "portable" artifacts that were highly "symbolic". On the other hand, African "Historical" religions were those that developed out of the Ethiopian-Egyptian Nile Valley High-Culture Traditions. The Traditions of this religious development were maintained by way of texts, Papyrus and usually permanent monuments that placed greater emphasis on "substance" rather than "symbolism". Therefore, we make use of the translations and transliterations of the African historical religious documentations.

The conceptual framework of African historical religions is best stated by the most prolific translator and transliterator of Ancient African texts and Papyrus - when he wrote:

> "A Study of ancient Egyptian religious texts will convince the reader that the Egyptians believed in One God, who was self-existent, immortal, invisible, eternal, omniscient, almighty, and in scrutable; the maker of the heavens, earth, and underworld; the creator of the sky and the sea, men and women, animals and birds, fish and creeping things, trees and plants and the incorporeal beings who were the messengers that fulfilled his wish and word . . . . the principal religious ideas which he held, for the whole of his theology and religion was based upon it; and it is also necessary to add that, however far back we follow his literature, we never seem to approach a time when he was without this remarkable belief." [17]

The antiquity of African religion is so remote "that it is useless to attempt to measure by years the interval of time. . . . "However, the time period for our research begins with the revision of The Egyptian Book of The Dead and The Papyrus of Ani in ca. 4100 B.C. [18]

The scribes have taught us that the ethical foundation for Judaism, Christianity and Islam have their support and origin in THE TEN COMMANDMENTS that were allegedly given to MOSES by God in Northeast Africa. Before I proceed, let me state two important points that establishes the framework for further discussion.

First, the Torah or Pentateuch most commonly known as the Five Books of Moses was compiled and written around 700 B.C.E. - could not possibly have been written by Moses, as Moses disappeared around 1170 B.C.E. [19]

> "Just here it would be well to mention that all the great leaders of the great religions of antiquity were Initiates of the Egyptian Mystery System: From Moses, who was an Egyptian Hierogrrammat, down to Christ". [20]

It is equally important to note here that Moses was an indigenous African from Egypt who started a religion because he felt that the prevailing religion was not meeting the particular needs that he saw as being necessary for the disgruntled group. Moses teaching on "Exclusive Monotheism" was consistent with the precedent that had already been established by Akhenaten, the Eighteenth Century Pharoah who imposed the worship of Aten over Amen-Ra. [21]

Secondly, the Bible that includes both the Old and New Testaments has undergone many translations and transliterations over the past 1900 hundred years. In fact, the present Bible (all editions) are the result of materials selected for inclusion at the Council of Nicaea in 325 A.D. under the authority of Constantine the Emperor of the "unholy" Roman Empire.

> The compilation of the Bible was not an act of any definite occurrence. It was a matter complicated and abtruse. It was an evolution at the hands of Churchmen of various beliefs and purposes. In the formulation of early church doctrines, there was dissension, personal, jealousy, intolerance, persecution, bigotry, That out of this welter should have arisen the Bible, with its fine inspiration, would seem to present a plausible basis for belief in its Divine origin.[22]

In fact, we can easily conclude that the Torah and Bible was written and compiled - "by falliable men about the infalibility of a divine god revealing divine truths to them only." [23]

The laws or ethical code that serve as a guiding light for western religions was called by the Africans of antiquity - the Negative Confessions, which number 42 as found in the BOOK OF THE DEAD in the Papyrus of Nu, Papyrus of Ani, and Papyrus of Nebseni. The following compares the Ten Commandments in relations to the two Papyri:

PAPYRUS OF ANI	PAPYRUS OF NEBSENI
2. . . . I have not committed robbery with violence.	2. . . . I have not robbed with violence.
3. . . . I have not stolen.	4. . . . I have not stolen
4. . . . I have not slain men and women.	5. . . . I have not slain men.
8. . . . I have not uttered lies.	9. . . . I have not told lies.
11. . . . I have not committed adultery.	19. . . . I have not debauched the wife of a man.
18. . . . I have slandered /no man/	27. . . . I have not committed acts of sexual impurity.
20. . . . I have not debauched the wife of /any/ man.	
37. . . . I have not cursed or /blasphemed/ God. [24]	38. . . . I have not cursed /or blasphemed/ God. [25]

The above Negative Confessions revised in C.A. 4100 are clearly reflected in the Ten Commandments that Moses received "in ca. 1196 B.C.E.[26] on Mt. Horeb in the Sinai Desert" as shown in Exodus Chapter twenty. [27]

For purposes of further explanation on the Negative Confessions, before the decease passes through the Hall of Judgement where the balance is set - it is a requirement to give a rendering of the Negative Confessions which presumably, the deceased recites before his heart is weighed in the balance by calling the names of the subordinate gods before each confession. [28] The following Negative Confessions are taken from the Papyrus of Nu:

1. "Hail Usekh-nemtet (i.e., Long of strides), who comest forth from Annu (Heliopolis), I have not done iniquity.

2. "Hail Hept-seshet (i.e., Embraced by flame), who comest forth from Kher-āba,[2] I have not done robbed with violence.

3. "Hail Fenti (i.e., Nose), who comest forth from Khemennu (Hermopolis), I have not done violence to any man.

4. "Hail Ām-Khaibitu (i.e., Eater of shades), who comest forth from the Qereret (i.e., the cavern where the Niles rises), I have not committed theft.

5. "Hail Neha-hra (i.e., Stinking face), who comest forth from Restau, I have slain neither man nor woman.

6. "Hail Rereti (i.e., Double Lion-god), who comest forth from heaven, I have not made light the bushel.

7. "Hail Maata-f-em-seshet (i.e., Fiery eyes), who comest forth from Sekhem (Letopolis), I have not acted deceitfully.

8. "Hail Neba (i.e., Flame), who comest forth and retreatest, I have not purloined the things which belong unto God.

9. "Hail Set-qesu (i.e., Crusher of bones), who comest forth from Suten-henen (Heracleopolis), I have not uttered falsehood.

10. "Hail Khemi (i.e., Overthrower), who comest forth from Shetait (i.e., the hidden place), I have not carried off goods by force.

11. "Hail Uatch-nesert (i.e., Vigorous of Flame), who comest forth from Het-ka-Ptah (Memphis), I have not uttered vile (or evil) words.

12. "Hail Hra-f-ha-f (i.e., He whose face is behind him), who comest forth from the cavern and the deep, I have not carried off food by force.

13. "Hail Qerti (i.e., the double Nile source), who comest forth from the Underworld, I have not acted deceitfully.

14. "Hail Ta-ret (i.e., Fiery-foot), who comest forth out of the darkness, I have not eaten my heart (i.e., lost my temper and become angry).

15. "Hail Hetch-abehu (i.e., Shining teeth), who comest forth from Ta-she (i.e., the Fayyum), I have invaded no /man's land/.

16. "Hail Ām-senef (i.e., Eater of blood), who comest forth from the house of the block, I have not slaughtered animals which are the possessions of God.

17. "Hail Ām-besek (i.e.,Eater of entrails), who comest forth from Mabet, I have not laid waste the lands which have been ploughed.

18. "Hail Neb-Maat (i.e., Lord of Maat), who comest forth from the city of the two Maati, I have not pried into matters to make mischief.

19. "Hail Thenemi (i.e., Retreater), who comest forth from Bast (i.e., Bubastis), I have not set my mouth in motion against any man.

20. "Hail Ānti, who comest forth from Annu (Heliopolis), I have not given way to wrath without due cause.

21. "Hail Tututef, who comest forth from the nome of Ati, I have not committed fornication, and I have not committed sodomy.

22. "Hail Uamemti, who comest forth from the house of slaughter, I have not polluted myself.

23. "Hail Maa-ant-f (i.e., Seer of what is brought to him), who comest forth from the house of the god Amsu, I have not lain with the wife of a man.

24. "Hail Her-seru, who comest forth from Nehatu, I have not made any man to be afraid.

25. "Hail Neb-Sekhem, who comest forth from the Lake of Kanui, I have not made my

Speech to burn with anger.[1]

26. "Hail Seshet-kheru (i.e., Orderer of speech), who comest forth from Urit, I have not made myself deaf unto the words of right and truth.

27. "Hail Nekhen (i.e., Babe), who comest forth from the Lake of Heqat, I have not made another person to weep.

28. "Hail Kenemti, who comest forthfrom Kenemet, I have not uttered blasphemies.

29. "Hail An-hetep-f (i.e., Bringer of his offering), who comest forth from Sau, I have not acted with violence.

30. "Hail Ser-kheru (i.e., Disposer of Speech), who comest forth from Unsi, I have not hastened my heart.[1]

31. "Hail Neb-hrau (i.e., Lord of Faces), who comest forth from Netchefet, I have not pierced (?) my skin (?), and I have not taken vengeance on the god.

32. "Hail Serekhi, who comest forth from Uthent, I have not multiplied my speech beyond what should be said.

33. "Hail Neb-abui (i.e., Lord of horns), who comest forth from Sauti, I have not committed fraud, [and I have not] looked upon evil.

34. "Hail Nefer-Tem, who comest forth from Ptah-het-ka (Memphis), I have never uttered curses against the king.

35. "Hail Tem-sep, who comest forth from Tattu, I have not fouled running water.

36. "Hail Ari-em-ab-f, who comest forth from Tebti, I have not exalted my speech.

37. "Hail Ahi, who comest forth from Nu, I have not uttered curses against God.

38. "Hail Uatch-rekit [who comest forth from his shrine (?)], I have not behaved with insolence.

39. "Hail Neheb-nefert, who comest forth from his temple, I have not made distinctions.[1]

40. "Hail Neheb-kau, who comest forth from thy cavern, I have not increased my wealth except by means of such things as are mine own possessions.

41. "Hail Tcheser-tep, who comest forth from thy shrine, I have not uttered curses against that which belongeth to God and is with me.

42. "Hail An-a-f (i.e., Bringer of his arm), [who comest forth from Aukert] I have not thought scorn of the god of the city." [29]

For sure, it is plain to see that the ancient Africans had a very comprehensive moral and ethical code to govern their attitudes and behaviours. Next we will take a look at the Osirian religious system specifically in relations to Christianity.

The Osirian System of religion taught that Osiris was the father of Horus who was born of his virgin mother Isis. Also, the doctrines of incarnation, salvation, and resurrection were integral to ancient Egyptian religion. Let us look at a comparative list that shows the parallel between the Egyptians and Christians".[30] The original Egyptian Records (Papyrus Rolls) were placed in the tombs of anicent Egypt many thousands of years before the Christian bible was written":

EGYPTIAN	CHRISTIAN
Huhi, the Father in Heaven as the Eternal, a title of Atum-Ra	Ihuh (Jehovah) the Father in Heaven as the Eternal
RA, the Holy Spirit.	God, the Holy Ghost
IU or Horus, the manifesting Son of God	Jesus, the manifesting Son of God
The ever-coming MESSUOR	.The Hebrew
Child as Egyptian	MESSIANIC CHILD
ISIS, The Virgin Mother of IU	Mary, the Virgin
her SU or Son	Mother of Jesus
OSIRIS, Whom HORUS loved LAZARUS,	whom Jesus loved
OSIRIS prays that he be buried speedily	Jesus begs that his death be effected quickly
ANUP, the precursor of HORUS.	.John, the forerunner of Jesus, The Christ
ANUP, the Baptizer	John, The Baptist
HORUS, the gracious child	Jesus, the Child full of grace

EGYPTIAN CONT.	CHRISTIAN CONT.
Horus, as the Fisher.	Jesus, the Fisher
Horus, as the Lamb	Jesus, as the Lamb
Horus, as the Lilly	Jesus typified by the Lilly
Horus, the word made	Jesus, the word made flesh
Horus, the Krst	Jesus, the Christ
Horus, the word	Jesus, the doer of the word made truth
Horus, who comes to fulfill the law	Jesus, who comes to fulfill the law
Horus, the Link	Jesus, the bond of union

The above is a very small comparative list of the foundation of Christianity that is found in ancient Egyptian religion.

In his clasic work The Golden Bough, Sir James Frazer looked at the concepts of death and resurrection as a tenents that have come down through the ages, Frazer said -

> "There seems to be some grounds for believing that Osiris, the great god of ancient Egypt, was one of those personifications of vegetation, whose death and resurrection have been celebrated in so many lands."[31]

E.A.Wallis - Budge in his monumental work THE BOOK OF THE DEAD saw the teachings on Osiris ". . . as all-powerful gides along the road which, passing through death and the grave, led into the realms of light and life, and into the presence of the divine being Osiris, the conqueror of death, who made men and women 'to be born again"[32]

CONCLUSION

All three western religions, Judaism, Christianity and Islam have a Torahic Tradition that must begin to recognize that -

> It is difficult to say how much we can learn from the "Books of Moses;" much may have been re-edited in later times, and must be accepted with caution as representing Egyptian life of an earlier period.[33]

In fact, we need to begin to base our understanding of "religion" by researching the common source of Judaism, Christianity and Islam. The common source that the textual, archaeological, anthropological, papyrological, and ethnographical evidence shows to be deeply rooted and grounded in the ETHIOPIAN-EGYPTIAN NILE-VALLEY HIGH-CULTURE TRADITION of antiquity. Lastly, the textual evidence says that -

> The majority of the Ethiopians, especially those who dwelt along the Nile, according to Diodorus, were black-skinned, flat nosed, and whooly-haired.[34]

The contributions of Moses as the "great lawgiver" in western religions is a contention that serious scholars need to re-examine. In addition, Moses was also learned in the so-called Magical Rites of the ancient Egyptians when he turned the wooden stick into a serpent, Budge stated:

> The turning of a serpent into what is apparently an inanimate, wooden stick, and the turning of the stick back into a writhing snake, are feats which have been performed in the East from the most ancient period; and the power to control and direct the movements of such venomous reptiles was one of the things of which the Egyptian was most proud, and in which he was most skillful, already in the time when the pyramids were being built.[35]

Yes, the same people who developed the first system of religion that included, creation stories, virgin births, resurrected saviors, eternal life, salvation, the Negative Confessions-now known as the Ten Commandments and many of doctrines of life and death. Just think while we African-Americans are in a state of confusion on the Judaeo-Christian-Islamic Tradition, our ancestors ca. 4100 B.C.E. along the Nile River began the Ethiopian-Egyptian Nile-Valley High-Culture Tradition Amen-Ra !![36]

NOTES

1 - This work by Volney is usually abbreviated and shown as C.F.Volney, RUINS OF EMPIRES (Paris, 1793 - Reprint New York: Peter Eckler, 1980).

2. - Ibid., P.X

3. - Ibid., iii

4. - Ibid.,

5. - Sari Nuseibeh, "Jerusalem, Holy City of Islam, The New York Times (April 25, 1982), P. 15

6. - George Rawlinson and W.C. Forrest (ed.) Herodotus - History of the Greek and Persian War (Washington Square Press: New York, 1963), Book II.

7. - Volney, P. XI

8. - Ibid.,

9. - Yosef ben-Jochannan, Black Man on The Nile (New York: Alkebu-lan Books, 1972).

10. - Volney, P. 16

11. - Ibid., P. 17

12. - George Wells Parker, The Children of The Sun (The Hamitic League of the World, 1918), PP. 5-6.

13. - Ibid.,

14. - Rawlinson, Op. Cit., Book II

15. - Robertson S. Smith, Religion of the Semites (New York, 1953).

16. - Chancelor Williams, The Destruction of Black Civilization (Chicago: Third World Press, 1974), P. 210

17. - E.A.Wallis - Budge, Egyptian Religion (London, 1900), Reprint, University Books, PP. 17-18.

18. - _____, The Book of The Dead (London, 1890), Reprint, Bell Publishing Company, 1960).

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